UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes
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Julius Rosenwald
A Tribute

By S. O. LEVINSON

Declaration of An American Citizen
Unbind the Conscience of the People

By JOHN HAYNES HOLMES

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The Field

"The world is my country, to do good is my Religion."

If I Were the President This Would Have Been My Message to Congress

If I were President and my name were Herbert Hoover, this is the message I would have sent to Congress:

"To the senate and house of representatives:

"The principal domestic problems which demand your attention are unemployment, business depression, taxation, the electric power trust, and the utilization of Muscle Shoals, the banking situation and strengthening the Sherman act.

"The principal problems relating to international affairs are the tariff, the Geneva conference, the world court, the moratorium, the proposed boycott of Japan, Filipino independence and conditions in Cuba.

"You may remember that in my speech of acceptance I said if the policies which had controlled the country for the past seven and a half years, were continued, we might soon expect poverty to be entirely eliminated from our country.

* * *

"I thought so. And in my inaugural address I said that in no nation were the fruits of accomplishments more *secure* than here. I believed it. I also said, 'the origins of this depression lie to some extent without our own borders' by which I meant that I thought foreign countries were considerably to blame for our plight.

"But recent events (as the depression continues and increases), show me that I was mistaken. The policies of the administrations of my predecessors, President Harding and President Coolidge, were continued, but the fruits of our boom period did not prove to be secure, and I now believe that the origins of the present depression are within our own country.

* * *

"I now see that the poverty and dire distress which stalks abroad throughout our land is due to monopoly and the concentration of wealth in the hands of a few. The shrunken fortunes of the many are the direct result of the swollen fortunes of the few who control monopolies for their own selfish advantages. A long legislative program of special privileges and special immunities has been carried on for years in behalf of predatory interests, therefore I recommend a strengthening of the Sherman Anti-Trust act and its rigid enforcement.

"The enormous deficit now facing us makes the present an appropriate time for at least doubling income taxes on the incomes of the rich, and trebling income taxation on the incomes of the very rich. Small incomes and moderate incomes should not be taxed even as much as they are now. Inheritance taxes on large fortunes should be greatly increased. These fortunes represent *monopoly* profits, generally obtained through violation of the Anti-

(*Continued on page* 295)

UNITY

"He Hath Made of One All Nations of Men"

Volume CVIII MONDAY, JANUARY 18, 1932 Number 18

Julius Rosenwald

What constitutes a great man? And what is greatness? Is it to be measured solely by standards of the past and the survival of the devastating tooth of time? We listen to distinguished critics weeping over the lamentable dearth of great men in our own generation. But if to be great is to have one's genius revered through long stretches of time, how can we possibly discern greatness in the present? Will any statesman, scholar or warrior of our time be called great by the next and succeeding generations?

Now if we adopt another test than that of the hidden future we may avoid long range guessing and do current justice to the men of our own period. After all, history is so often warped and garbled, so much is omitted and added, that what we gain in perspective we often lose in truth. Why speculate on the judgment of the distant historian and biographer?

> Kind hearts are more than coronets,
> And simple faith than Norman blood.

And we can safely appraise "kind hearts" and "simple faith" among our own contemporaries. So tested, is not Julius Rosenwald one of the great men of our day? He is not to be classified; he stands alone. At least, I know of no one else who, in the hey-day of his life has adopted philanthropy as his sacred business, which, growing apace by what it fed on, became the inspiration and devotion of his daily life. Here is exemplified that greatness of heart without which all greatness is barren and futile. Perennially breathing in the air of humanity, his heart expanded with his purse over a score of years, until generosity coursed through his veins and dominated his very soul.

Accounted the wealthiest man in Chicago and the middle west, money never went to his head. On the contrary, knowing him somewhat intimately for over thirty years, Julius Rosenwald seemed always to grow more kindly, more democratic, more lovable in his ascent to commercial success and financial power. Here was a man among us to whom colossal prosperity served but to enlarge his "kind heart" and his "simple faith." He keenly felt the responsibility of vast wealth and dedicated himself as trustee to its useful distribution.

Nor did his interest in science and education lag. Himself no scholar, he lavished his time and resources upon scholars and their institutions. He found congenial delight in mingling with talented men in all branches of learning, art and music, exchanging inspiration for inspiration. Thus he lived and shone among the earthly stars.

And finally, Julius Rosenwald had that one outstanding and indispensable quality of greatness—modesty. His place was never conspicuous by choice. He walked and sat among his fellows; he joked and played with his friends in the same youthful way for three decades. His wit and humor were charming, without barb or rancor. He gave real comradeship to his friends, perfect devotion to his family, sound patriotism to his country, and humble reverence to his God.

S. O. LEVINSON.

Impossible, you say, that man survives
The grave—that there are other lives?
More strange, O friend, that we should ever rise
Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the cosmos forth as a golden flower,
Had potence in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange that man survives the grave:
'Twould be a stranger thing were he destroyed
Than that he ever vaulted from the void.

—Edwin Markham.

Declaration of An American Citizen

Whereas, the Supreme Court of the United States has refused citizenship to Professor Douglas Clyde Macintosh on the ground that he was unwilling to promise to subject his conscience to an act of Congress in the event of a war which he might at the time believe to be unjust and contrary to the will of God; and

Whereas, the ground upon which the Court's decision rested was the alleged fact that every native-born citizen of the United States has impliedly made the identical promise which Mr. Macintosh refused to make, and that to admit Mr. Macintosh with such a reservation of conscience would give him a privileged status as a citizen in comparison with the status of native-born citizens; and

Whereas, the Supreme Court's decision, together with the argument on which it rests, affects not only an applicant for naturalization but every native-born citizen, whether he be willing or unwilling to bear arms in event of war, and lends itself to a justification of any form of tyranny over the free conscience of American citizens; and

Whereas, the Supreme Court, referring to Professor Macintosh, says:

> "When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident . . . that he means to make his own interpretation of the will of God the decisive test. . . . We are a Christian people. . . . But we are also a nation with the duty to survive, . . . a nation whose government must go forward upon the assumption . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God"; and

Whereas, it is a fundamental principle of democracy that conscience shall not be sacrificed to the state, but that the state accepts the responsibility of so fashioning its policies that it will enlist the support of the free consciences of its citizens; and

Whereas, no principle contributes so much to the moral dignity of democracy and to the purifying and stabilizing of the state as the guarantee of a free conscience to all its citizens and an unhindered right to worship and serve God according to the dictates of a free conscience; and

Whereas, in his dissenting opinion in this same case Chief Justice Charles Evans Hughes, with the concurrence of Justices Brandeis, Holmes and Stone, denied that the oath of allegiance can rightly be made to bear the interpretation advanced by the majority of the Court, and affirmed the contrary view as follows:

> "In the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . . One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God; and

Whereas, insofar as citizens assent to the doctrine advanced by the court's decision they consent to the nullification of the most basic principle of ethical religion, and surrender their own and the church's freedom to preach and practice that truth which is the vital breath of any spiritual faith, namely, that God alone is Lord of the conscience, and that we must obey God rather than men; and

Whereas, if those who are American citizens allow the imputation of such an obligation to pass without protest, they thereby acquiesce in a ruling which is not only, in the language of Chief Justice Hughes, "repugnant to the fundamental principle of representative government," but which radically modifies the spirit of our democracy and smothers spiritual religion by setting up the state as the supreme object of devotion beyond which religion dare not go; and

Whereas, it is required of citizens when entering upon public office, whether federal or state, and when applying for passports, and on other occasions, to take the same oath of allegiance which, under this decision, now implies the giving of an absolute pledge to hold their personal consciences in subservience to the will of Congress as the final interpretation of the will of God; now

Therefore, I, a citizen of the United States, solemnly refuse to acknowledge the obligation which the Supreme Court declares to be binding upon all citizens, whether native-born or naturalized. I have not promised, expressly or tacitly, to accept an act of Congress as the final interpretation of the will of God, and I will not do so. In my allegiance to my country I withhold nothing, not even my life. But I cannot give my conscience. That belongs to God. I repudiate the obligation which the Supreme Court's decision would impose upon me, and declare that the imposition of such an obligation is the essence of tyranny. I refuse to be bound by it.

I further solemnly declare that until this intolerable restriction upon conscience and religion has been removed I will not take the oath of allegiance upon any occasion without adding thereto a reservation of the right of conscience and of my supreme allegiance to the will of God.

I therefore earnestly and respectfully petition Congress to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship.

John Haynes Holmes

(Signed) .....

Unbind the Conscience of the People

The "Declaration of an American Citizen" on opposite page is herewith called to the attention of each and every reader of this paper for thought and we trust also for action.

UNITY publishes the "Declaration" in this issue in simultaneous cooperation with the religious press of the nation. The Editor of UNITY signs it in simultaneous cooperation with the editors of the great religious journals of America. At the moment of writing the following weeklies and monthlies have agreed to join in this concerted movement to persuade the government to "unbind the consciences of American citizens"; the *Christian Century,* the *Christian Leader,* the *Christian Herald,* the *Congregationalist,* the *Churchman,* the *Friends' Intelligencer,* the *World Tomorrow,* the *Living Church, Zion's Herald,* the *Christian Courier,* the *Northwestern Christian Advocate,* the *Central Christian Advocate,* the *Richmond Christian Advocate,* the *Presbyterian Advance,* the *Baptist,* the *Gospel Messenger,* the *Methodist-Protestant Recorder,* the *Epworth Herald,* and the *Arkansas Methodist.* It is confidently expected that other religious journals will have joined this group, already pledged, before the hour of release (the third week in January) is reached.

We search our mind in vain for recollection of any previous occasion which has so united the religious forces of the country as this. Not even the Great War itself brought these editors and their papers together in common thought and action, for we note more than one journal in the above list, including UNITY itself, as then bravely edited by Jenkin Lloyd Jones, which refused to cooperate in the business of "collective homicide."

War is wholly and eternally an evil. It is an evil in itself for what it is—destruction, demoralization, death. It is an evil also for what it does—for the consequences which it brings upon mankind not only until the third and fourth but even until the tenth and twentieth generation. One of these consequences is the denial of liberty, the disintegration of democracy, the enslavement of the free consciences of the people to the state, illustrated in this country first in the Schwimmer case, and more recently in the Macintosh case, as decided by the highest source of legal authority in the land, the United States Supreme Court.

The Macintosh case is not only the most recent but also the most terrible instance of the tyranny of government over the citizen as dictated by the exigencies of war. The case of Mme. Schwimmer was bad enough in a nation like ours which boasts in its Constitution a so-called "Bill of Rights" for the protection of the individual from governmental intrusion upon thought and speech and religious faith. But there were involved in this case certain aspects of abstract pacifism in the refusal to bear arms under any circumstances—ridiculous enough in the case of a woman well over fifty years of age!—which obscured the issue as affecting the great majority of citizens who live in no world of pure idealism. Mme. Schwimmer confronted the nation with the boldest and cleanest challenge ever offered to its own intelligence and sincerity, but it was inevitable that this challenge should force discussion into the field of pacifism rather than of conscience and the law.

It was fortunate that Professor Macintosh, no such idealist as Mme. Schwimmer because by no means so clear-cut in his thought, was yet for this reason able to present to the courts a case in which every extraneous issue was cut away. Pragmatically, if not idealistically, his case was perfect. For the New Haven scholar offered no theoretical objections to war as such. A Canadian resident and citizen in 1914-1918, he had done war service in the great struggle against the Central Empires. In any future war, which seemed equally to him to be a battle for the right, Dr. Macintosh was willing to take up arms and fight, or render any other combatant service the nation might require. He would kill as many of his fellowmen as his bayonets and bombs could reach, if only this murder were done for Christ, or some other similar holy cause. But he would not engage in a bad war—a war for conquest, or for the suppression of subject peoples, or for imperial aggrandizement. He would not support a war like the Mexican War, for example. If his conscience told him that the nation was wrong, then he could not endorse nor sustain a wrong. He must obey his conscience rather than the state. His final allegiance must be given not to the law of man but to the will of God. It was with this specific reservation that Professor Macintosh asked for citizenship which, because of this reservation, was denied.

To many of us this reservation means nothing as regards the general problem of war. The Supreme Court need not have worried—Professor Macintosh, or any other person taking this point of view, will never oppose a war! Whenever the trumpets blow, whenever his country calls, the good Doctor will discover at once that this is a war for civilization, or for Christ and his church, or to "make the world safe for democracy," and will straightway rush to do his "bit." The distinction between good wars and bad wars is as silly and useless as the distinction between aggressive wars and defensive wars. The good war is invariably the war that your own country is fighting, as over against the enemy which of course is fighting the bad war. So Professor Macintosh's case has no moral value. But it has legal value of the very first order. Just because no real pacifist ideals are involved at all, it presents both theoretically and pragmatically a perfectly clear-cut case of the conscience versus the state,

which issue itself lies at the very heart of the nation's life.

As the situation now stands, no alien can be admitted to citizenship in America unless he is willing to surrender his conscience absolutely to the government. He must do what the government says, obey what the government orders, not only in war but in peace as well, no matter how immoral, brutal, wicked, vile, the will of the government may be. In America exactly as in the Russia of the Czar, or in the Russia of the Commissar today, there can be no questioning on any grounds, moral or otherwise, of the final authority of the state. If the government declares a war in violation of its solemn pledge in the Briand-Kellogg Treaty, if it invades the territory of a neighboring people (Mexico, for example!) for imperialistic purposes, if it exploits helpless little republics like Haiti and Nicaragua by force of arms, if it legalizes lynching, if it closes up Protestant churches under the facist fiat of a Catholic president or Catholic churches under a Protestant president, if it tears up the "Bill of Rights" and declares permanent martial law, then the citizen must obey. There can be no conscientious objections. The government has spoken, and the government is God! Thus, in the case of aliens, is wiped away the record of three hundred years of heroic struggle and sacrifice to establish democracy and therewith overthrow the divine right of states!

But it is not merely aliens who are involved. As the above declaration so clearly points out, all citizens also are now by implication involved. It is assumed by the courts that citizens can no more make the reservation of conscience than Professor Macintosh when he applied for naturalization papers. Our "Bill of Rights," in other words, is already destroyed. No one of us is any longer free. We are lashed to the chariot wheels of an armed state as truly as any captives of ancient Rome. No matter what America does now, we've got to fall into line, join the goose-step, and march along under the lash and spur of the dictatorship.

Such situation is of course intolerable to any people worthy of freedom. It calls immediately and decisively for action. First, as individuals, we must refuse to recognize this dictum of the state. Under the authority of the minority decision of the Supreme Court, we must protest and rebel *now*, and not wait for the issue of war.

Secondly, as a nation, we must nullify and utterly destroy the decision of the courts by due process of legislation. Already Senator Cutting, of New Mexico, has offered, or will soon offer, an amendment to the Naturalization Law, as follows:

> No alien otherwise qualified under this Act shall be denied citizenship by reason of his refusal on conscientious grounds to bear arms or otherwise participate in war; but every alien admitted to citizenship shall be subject to the same obligation in all respects as a native-born citizen.

This amendment does not cover the case of conscience in general, but it does cover admirably the question of conscience in relation to war and to the bearing of arms. Here is where the first battle must be joined and carried through to victory.

In the Macintosh case is involved the whole question of human liberties in America. The two-fold action which should be taken by every self-respecting and liberty-loving American to meet this question, is clearly defined in the above Declaration. The Editor invites every reader of UNITY to join him in signing this Declaration. Extra copies may be had upon request.

JOHN HAYNES HOLMES.

Jottings

To the dead of 1931 must still be added other names: TYRONE POWERS, one of America's greatest actors, a veteran of the old school; and G. V. OULAHAN, for many years the Washington correspondent of the New York TIMES.

George Washington was born in 1732 (February 22nd), and Sir Walter Scott died in 1832 (September 21st). These two anniversaries promise at least some glory for 1932.

It seems pretty evident that China no longer has a government. Lucky China!

The Socialist city of Milwaukee has paid all bills, and ends the year with a treasury containing several millions of dollars. It would seem as though Chicago, and some other cities we know, might well try Socialism and thus find rescue from the bankruptcy of corrupt politics.

J. W. Pole, Controller of the Currency, is an optimistic soul. He reports that in the period from January 1, 1931, to September 30, only some 2,000 banks failed in the United States, and that most of these "were small banks." This will cheer the depositors who lost $2,008,729,000.

Bishop Manning states that the Cathedral of St. John the Divine is a building "in which the whole country will feel pride from the standpoint of art, of culture and of education, as well as of religion." We are glad that religion was not forgotten.

J. H. H.

European Notes

Geneva of Old

I had supposed that I had passed the point in life of being impressed over the sight of "places." I confess, however, that in a walk yesterday and today around ancient Geneva my emotions played a tune with me. In these walks, I found some of the reasons why Woodrow Wilson was so tenacious for making Geneva the seat of the League of Nations. He was a Princeton Presbyterian, and he also knew the history of Geneva.

The Monument of the Reformation is what I saw yesterday. All tourists are led around to view it, but for some reason it had escaped my reading that a monument had been erected here about twenty years ago of singular interest to Americans, besides being very impressive. First, one must realize that old Geneva is on a high hill (300 to 400 feet high). Around this hill ran (or runs in places) a wall of stone, from thirty to fifty feet high. If you visit the Museum (exciting place) you will see scaling ladders, bombs, guns and other devil-concoctions for destruction of God's images. But you can find other things not far from the Museum revealing how high thought and noble action also once operated in this city, some of it linking up with a part of the noblest section of American history. One feature is the Monument of the Reformation, started in 1909 to commemorate the fourth centennial of the birth of Calvin (1509).

It is an astonishing sight, when you are brought face to face with a portion of the old wall furnishing a background and stage for ten gigantic statues in a row, flanked with enormous letters carved in the wall, conveying great principles that have sprung into human life—centering in Geneva. Through it all runs *Post Tenebras Lux,* motto of Geneva and symbol of the Reformation. (It would be a fit motto for the League!)

This great stage, or gigantic pedestal, is over 300 feet long. In the center are massive statues, representing, as far as historical artistry can, Farel, Calvin, Beza and Knox—with Calvin the tallest of the quartette. At their feet, on the pedestal on which they stand, are the Greek letters I H S—abbreviated form of the name of Jesus. We fumble over our history, and recall that Farel was the missionary from Bern, who persuaded Calvin to remain in Geneva. Of Calvin we know—whose ideas and work so marvelously helped to shape the future of America in her struggle for liberty and high living. Beza was the talented successor of Calvin as head of the reformed church. And Knox—he it was who first preached to the English refugees in Geneva, helped to translate the famous Geneva Bible, and went back to Scotland to preach in St. Giles, to face Mary and to help save the soul of Scotland.

Flanking the great four are gigantic statues of Coligny, William of Nassau, Henry IV, Frederick-William of Brandenburg, Roger Williams, Cromwell and Bocksay—champions of the Reformation. Of Roger Williams, founder of Rhode Island, we Americans know. In his left hand he carries a book, on whose cover is engraved *Soul Liberty,* reproduced from the statues of Providence. He represents the share of the *free* Calvinism in the making of the New World. Among the many scenes that the sculptor has portrayed on the wall is the scene in the Mayflower cabin of the Compact. Whatever one may think about Calvin, no American who recalls the direct debt to him and Geneva, influencing our religion, our morals, our literature, our institutions—even down to our common schools and everyday liberties—can help being thrilled before that great Monument. (There is now a renewed interest in the younger generation in Geneva in studying the life and teaching of Calvinism. It is thought that perhaps *Lux* may come by it on the present bewilderment.)

In today's walk, in the helpful companionship of Dr. H. Johannot, whose family tree roots rather deep in Geneva soil, the Town Hall furnished the greatest interest. It is well to drop first into the Museum and see a huge *fac simile* of the city. It is so well done that you can almost see the inhabitants of old walking about the streets! The Town Hall—of course, is very ancient—for there is no other spot for a City Hall—nor for a Cathedral, except where they are placed. No doubt, from this spot, some of the citizens peered down when Julius Caesar marched his cohorts across the Rhone, at the place pointed out to the tourist.

In the Town Hall you are amused and awed as you walk up the circular, gradually ascending stairway to the 4th floor—knowing that on this stairway of small cobble-stones used to be led the horses. (Here is something that has not yet been introduced by American business.) But it is the "Alabama Room" that touches your American soul. In this room met the envoys of the United States and Great Britain to settle the "Alabama Claims" by arbitration after the Civil War of 1861-65, when England leaned too heavily in sympathy toward the South. (I can but wish that all nations, in their foreign policy—I include America—would give up entirely the devil's method of "divide and conquer.") In this room was organized the first Red Cross society! This opened up a stream of reflections. It was interesting to hear about the friendship work done by the Geneva Red Cross during the last war—in handling millions of letters and packages. Of all the world's Red Cross societies, this one was as 100 percent neutral as any—for all of which thanks should be given; for if any organization should work "above the battle," in thought and deed, it is the Red Cross. And, in this magic-room, I found the nickel-plated Plow and Pruning Hook made out of swords! This project, some years ago, had an American origin and promotion. In this Hall of Arbitration it rests!

And, have I nothing to say about Manchuria and the League Council—when the eyes of the world have turned this way? Yes, indeed, there is much to say—but it is best to wait until I have cooled down. Certainly there is no discounting the amount of power the League Council possesses, in helping strong nations to control weaker peoples—but, I shall know more at the end of the week. I go to Paris tomorrow, to attend the conference of Peace people preparing for the Disarmament Conference, in February, 1932. I expect to learn more there, after which I'll take pleasure in writing.

SYDNEY STRONG

Czarism in Bengal

[From Our Special Correspondent]

A week ago today at Gandhi's office in Knightsbridge I was helping a friend make a copy of a truly astounding document.

It was the latest Bengal Ordinance (November, 1931) and it covered nine typed pages. Almost every clause was a calculated and diabolical attack upon whatever vestiges of liberty or security an Indian can be said to enjoy. And yet so little importance is attached to this ordinance in England that the only copy we were able to obtain was from the files of the India Office. As far as I know a few typed copies made then and since are the only copies now in circulation in this country.

The length of the document would prohibit its publication in full. From the copy now before me, however, I am able to give a general account of its significance.

Its avowed object is to suppress a "terrorist" movement—that is to say, the growing tendency toward armed revolution, especially in Bengal. Its effect is to set up a White Terror amounting to the Court of Star Chamber, Martial Law and Czarism rolled into one. Mahatma Gandhi has described it as a deliberate attempt to emasculate Bengal, comparable to the Reign of Terror in the Punjab after the Amritsar Massacre by General Dyer in 1919.

The following are among the points included in the Ordinance. It is divided into two chapters.

First Chapter

1. Government authority to commandeer any movable or immovable property for its use—land, houses, furniture, vehicles, etc.

2. "The Collector *may* on the application of any person who has suffered loss by the exercise of the power conferred . . . award to such person such compensation *as he thinks reasonable.*" (My italics.)

3. Various specified classes, including teachers in schools or colleges, may be called upon "to assist in the restoration and maintenance of law and order and in the protection of property in the possession or under the control of Government or of any railway administration or local authority."

4. General powers to local authorities to "take such action as they think necessary" in order to give effect to orders disobeyed.

5. "Collective fines" to be imposed on the inhabitants of areas "concerned in the commission of scheduled offenses." Any particular person or class may be exempt from such liability.

6. Power given to the Local Government to make "rules" for certain specified purposes and "generally to carry out the purposes of this chapter."

7. No right of appeal and no civil or criminal proceedings allowed against action taken or "purporting to be taken" under the ordinance ("or in good faith intended to be done, under this chapter.")

Second Chapter

In the Second Chapter we have the equivalent of the Court of Star Chamber. Its main provisions are as follows:

1. Special tribunals of three to be set up for the trial of political offences.

2. "Provided that the special Tribunal shall make a memorandum only of the substance of the evidence of each witness examined." (This is not unusual in our Indian courts—compare the Meerut Case, where the only record of evidence consists of a few long-hand notes by the Judge.)

3. Majority verdict to prevail in case of disagreement among the three judges.

4. *Sentences of death* and transportation for life may be passed by these tribunals.

5. *Tribunals may meet in camera, the public being excluded.*

6. Accused persons may be tried in their absence.

7. "Notwithstanding anything contained in the Code" (Criminal Procedure Code) "no finding, sentence or order . . . shall be held to be illegal by any court by reason of any omission or irregularity whatsoever arising from the absence of any or all of the accused whose attendance has been dispensed with."

8. *No appeal from the orders and sentences of Special Tribunals* is to be allowed.

Comment upon the ordinance is superfluous. It is nothing new, in the sense that it embodies principles of terrorism already familiar in the Criminal Law and occasional ordinances of the Indian Government. But in so far as it marks an advance in this respect on any enactment since the Rowlatt Acts, it may be regarded as a significant step in the Imperialist offensive. If it is successful it will mean the complete enslavement of the people of Bengal—a population greater than that of Great Britain and Ireland.

REGINALD A. REYNOLDS.

Lewes, Sussex.

To Love, at Last, the Victory

There was a man who saw God face to face.
His countenance and vestments evermore
Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily.
They bore his body to a mountain height
And nailed it to a tree; then went their way;
And he resisted not nor said them nay,
Because that he had seen God face to face.

There was a man who saw Life face to face,
And ever as he walked from day to day,
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
How men have fought and loved and fought again,
How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
How tears of pity warm as summer rain
Again and ever washed the stains away,
Leaving to love, at last, the victory.

Above the strife and hate and fever pain,
The equaled talk and walk of men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars
Through each mean action of the life that is,
The marvel of the Life that yet shall be.

—*David Starr Jordan.*

"If I Were a Christian"

If I were a Christian, I would seek to do justice to the mother religion of Judaism from which Christianity emerged. I would reverence it as a classic world religion which has given birth to Islam in the early Middle Ages and to the great liberal religions of our times. I would repudiate the common fallacy that the so-called Old Testament preaches a God of hatred and vengeance. As long as the Sermon on the Mount is accepted as correct in its statement that the Old Law commands enmity to our neighbor, so long will it be difficult, if not impossible, to eradicate this misconception. It is easy to say that the Old Testament teaches justice and wrath, the New Testament mercy and peace, but facility of utterance does not inevitably imply its truth.

How unfair it is to take one phrase from the Jewish Scriptures and distort its meaning and spirit! If we applied the same method to phrases in the New Testament we would be led into the same error. For example, Jesus says: "Think not I am come to send peace on earth; I came not to send peace, but a sword." (Matthew 10:34.) "I am come to send fire on the earth." (Luke 12:49.) Both these expressions do not militate against the message of good-will and brotherhood which Jesus preached, but merely indicate a salient fact which must always be kept in mind; namely, that human nature has two aspects, one of mildness, the other of anger. At some moments, indignation is needed; at others, charity and compassion. Jesus says: "If any man come unto me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." (Luke 14:26.) Were we harsh in our exegesis, we might say that Jesus advised violation of the Fourth Commandment; yet if we be accurate, we understand the passage to mean merely that Jesus placed the summons of his life-mission above any concerns of domestic or personal interest. Only the dedicated heart and the consecrated, undivided, fanatically enthusiastic soul would entitle a candidate for enlistment under his banner to acceptance. Thus it may be said that the New Testament, which is supposed to teach meekness in every line, partakes of the sterner elements of human character as well.

By the same token, the Old Testament is replete with expressions portraying the Jewish belief in God's pity and tenderness. "Even in wrath he remembereth compassion." (Habakkuk 3:2.) "He hath no delight in the death of the sinner, but that he shall return from his ways and live." (Ezekiel 18:23, 32; 33:11.) If there is one story of the sinning woman in the Gospels forgiven and restored, in the old Testament, the entire book of Hosea is a narrative of mercy shown the transgressor by her spouse, a symbol of God's attitude towards erring Israel. The Book of Jonah is devoted to the message of repentance and forgiveness; even the people of foreign Nineveh are pardoned because they atoned for their transgressions in sackcloth and ashes. When Benhadad, King of Aram, was defeated, he sent Messengers to Ahab, saying: "We have heard that the kings of Israel are merciful kings." Ahab replied: "Is he yet alive? He is my brother." In Rabbinic Judaism, which Christians so little know and so completely misunderstand, we find abundant testimony to the presence of ideals of compassion in the heritage of Israel. "Justice and mercy had their share in the creation of man, for in man both good and bad appear and struggle for supremacy. God is the Righteous Judge, but he is also the Forgiving Father, whose righteousness is like the mighty mountains, whose judgments are like the great deeps." Many legends illustrate this insistence upon mercy. When the Egyptians were perishing in the Red Sea, the angels began a chant of joy:

> But God rebuked them, saying: "Cease your song!
> Is not my handiwork now perishing?
> Though Egypt's seed have plotted every wrong,
> They are my children too. Can ye still sing?"

Another story relates that Abraham once pronounced doom upon the wicked men and women of earth. But God said:

> Stop at once, lest my righteous servant, Abraham in his just indignation bring death upon all my creatures because they are not as righteous as he. He has not learned to restrain his anger.

When the Jew asks the world to execute justice, it is because he wishes nothing more for himself. The American "square deal" is only another name for Jewish justice. English "fair play" is likewise another example of our ideal of impartial and upright conduct. When the Old Testament is assailed for advocating the doctrine of an "eye for an eye and a tooth for a tooth," it must be remembered that this concept was a revolutionary advance over the principle which made the whole tribe and family responsible for the guilt of one individual sinner. The Jew has never stood for an impossible ethics, but has preached a practical and attainable system of morality. He is ready to bear every consequence of his deeds and demands not pity but right and truth. Mercy too often implies condescension; justice implies equality. Neither Judaism nor Christianity has a monopoly upon the more appealing attributes of God, but both share them according to the emphasis of their advocates.

II.

If I were a Christian, I would seek to place Jesus of Nazareth in his rightful place in the line of religious leaders. I would consider him a Rabbi in Israel, a patriotic young Jewish champion, who lived, suffered and died as a Jew. I would apply to the story of his life the strictest canons of literary and historical criticism. I would ask the same tests of historicity and truth regarding the New Testament narratives that I demand concerning the Old. I would endeavor to penetrate to the essentials of the Christian faith. I would slough off the mass of myth, theology and dogma which has enveloped the pristine elements of Christianity as barnacles cover the keel of a ship. I would select only those folk-tales and legends which possess ethical and homiletical value, in the same way that modern Jews cling to the Midrash or legendary lore for its quaint archaic appeal and its moral instruction. But I would not elevate these tales into undue or disproportionate prominence, nor would I build the distinctiveness of my religion upon a literal acceptance of purely mythological narratives. I would repudiate the sterile literalism which transforms mystical utterances of symbolic interest into fixed beliefs and rigid ceremonialism.

The world has failed to attain peace because it has never applied the Jewish ethics of Jesus. Western nations have been concerned more with the "religion about Jesus than with the religion of Jesus." Great Christian liberals in our day have recognized this con-

flict, but no one of them has approached the scholarly interpretation of the life and works of Jesus which Joseph Klausner has advanced in his volume, written originally in Hebrew, entitled: "Jesus of Nazareth." When Christians, namely those who believed in Jesus as the Messiah or "Christos" developed a theology, a liturgy, a ritual and institutional system on the basis of the Gospels, they turned aside from the Judaism of their hero. The great controversy in Christendom has been between the religion of Jesus and the religion of Paul and his followers. Christianity cannot be understood except as a struggle for supremacy between Jesus and Christ.

Jesus was a young Rabbi who sought to apply the ideals of his prophetic forbears and his Rabbinic contemporaries. He was a man of the people, a "Wonder-Rabbi" comparable in many respects to the miracle-workers and healers to be found among the Galician and Russian Jews of today. "Baal-Shem" the founder of the Hasidim, is an 18th century prototype of Jesus, the healer, in the first century. To be sure, the young Galilean opposed many of his fellow-Jews in his attitude towards creeds and ceremonies. He was a Reform Jew of nineteen centuries ago. But when the world condemns the Pharisees, it forgets that Jesus himself was a Pharisee, protesting against the extremes to which his strict fellow-believers carried their orthodoxy. Travers Herford, the English Gentile scholar, has written magnificently on behalf of a correct interpretation of the contributions of the Pharisees to Judaism and Christianity. Jesus may have been led to consider himself the appointed "Messiah," designated to redeem his enslaved people from the yoke of the Roman procurators. Whatever may have been his personal interpretation of his mission, the Roman overlords regarded him as a prospective insurrectionist; they slew him by their characteristic means of execution at Passover time, when the aspirations of the Jewish nation for freedom were at their emotional height. The career of Sabbatai Zovi, the Turkish "Messiah" of the 17th century, has many points of parallelism to that of Jesus. Throughout the entire range of Jewish history, we find narratives of Jewish leaders whose adherents have sought to call them "Messiahs," the anointed ones, the redeemers from oppression. In every instance, the outcome has been tragedy, due principally to the enslavement of the Jewish people by hostile non-Jewish nations.

The Christ of Christianity is a vastly different being from the Jesus of Judaism. Literal-minded, unimaginative law-makers and compilers in later centuries employed the graphic poetry and imagery of the Palestinian carpenter in order to establish a code of statutes and a chain of ecclesiastical institutions. When Jesus spoke of God as his Father, he was echoing a Jewish phrase: "Avinu Malkenu," "Our Father, Our King"; "Avinu she-ba-Shamayim," "Our Father Who art in Heaven." He did not intend his words to be taken in a literal, physical sense. Jesus considered himself the son and child of God in exactly the same mood that Israel thinks of itself as the Chosen People, brought near unto God. Jews have turned aside from belief in fundamental Christian doctrines concerning the Divine Birth, the Trinity, the Resurrection, Salvation and Atonement, because they consider these the later superstructure reared upon the simple Judaism of the founder. If Jesus were alive today, he would not, as a loyal Jew, countenance the belief that he atoned for the sins of the world by his death; he would seek the synagogue on Yom Kippur where, with his brother-Jews, he would beseech God for forgiveness as one soul in communion with his Maker.

III.

If I were a Christian, I would make central in my cult not the deification of a man, but the deity of God. I would emphasize not the purported facts of a hero's life, but the essentials of his teaching, viewed reasonably, critically and affirmatively. I would not criticize the Jewish people for their unwillingness to make their religion Jesuanic or to "reclaim" Jesus by giving him a special place within the synagogue. There has been a remarkable rapprochement between Christian and Jewish theology within the past 150 years. Within the domain of the liberal and humanitarian groups, the foremost spirits of both parties have found many common denominators. The Christian world has come to regard its chief figure more as a phenomenal human being than as a divinity. The Jewish people, on the other hand, does not accept the hypothesis proposed by several extreme scholars of Gentile origin, that Jesus is a myth, and that the personality of the Gospels did not exist. Jewish teachers believe that even if the Jesus of the New Testament did not live as the chronicle narrates, it would be necessary to invent a person like him in order to explain the events portrayed in the Gospels. But this does not signify that the Jewish people in the United States or elsewhere is prepared to embark upon a "Jesus-Schwaermerei," or that it will inscribe the name of Jesus or of any other prophet, Jewish or non-Jewish, upon the walls of the synagogue. It has been suggested by some liberal Christian churchmen that if Jewry will surrender its idea of the "Chosen People," Christians will abandon their view of Jesus as the dominant factor in their religious system. Whatever interpretation modern Jews may hold of the doctrine of the "Chosen People," they cannot renounce their faith that Israel has a special work and mission in the family of the nations. Divested of theological implications, the personality of Jesus of Nazareth will continue to be the focus of Christian thinking and action, in the same way that the personality, the collective soul, the national spirit of the people of Israel will remain the organizing factor in Judaism. The spirit of Jesus in Christianity parallels the spirit of Israel in Judaism. Without Jesus, Christianity ceases to be; without Israel, Judaism is only a bloodless universalistic credo. But Judaism does not need Jesus, nor does Christianity need the Jewish patriotism of Israel. Jewry does not ask Christendom to accept its particularism; Christendom must not expect Israel to adopt its Jesuanism.

IV.

If I were a Christian, I would stress constantly the ethical message of the Christian tradition, declaring, however, that no one can be "saved" by belief in an idea or personality, but by conduct, character and effort. I would gather together from the record of Christianity throughout the ages the loftiest words of its greatest leaders—Jesus, Augustine, St. Francis, Luther, Servetus, Channing and others—and make them the basis of my preachment. Though I might appreciate that the Christological elements of my faith endow it with a unique quality and preserve it from lasping into a nondescript ethicalism, nevertheless, I would interest myself in the universalist doctrines of Christianity, representing a common denominator with similar ideas in other faiths. I would not consider one

man perfect, whether in the past or in the future, but would emphasize the perfectibility of humanity through vision and struggle. I would not preach either a man or mankind as Messiah, but would expound the ideal of a Messianic age when the highest aims of the human race will be fulfilled.

If I were a Christian I would follow the guidance of liberal Christians, not of the reactionaries. I would turn aside from the so-called Fundamentalists as unrepresentative of Christianity at its best. I would repudiate their childish literalism which places the Bible in unnecessary conflict with history, criticism and science. I would appreciate the fervor and intensity of orthodoxy in both its Catholic and Protestant manifestations, but I would not accept the notion of either an infallible ecclesiastical ruler or an infallible Bible. To the modern-minded person, infallibility has no value or meaning. He recognizes the literary and religious importance of the Scriptures, but he views them through the eyes of stable and intelligent study, without abating a jot or tittle of their appeal. Christian literalism made its stand at Dayton and was defeated. Unless Protestant Fundamentalism finds new sanctions for its outlook, it cannot meet the searching test of modernity and its best injunctions. Liberalism should be welcomed in the Christian churches, the degree of its progressivism depending upon the particular viewpoint, personality and courage of the individual clergyman and the group about him. Liberal Christianity must, however, avoid the dilemma of all advanced cults: it must keep the faith at the same time that it keeps faith with liberalism. It must be more than a program of entertainment; it must play upon more than the chords temporarily popular with the multitudes. In the last analysis the essence of Christianity is Christian history, just as the essence of Judaism is to be found in Jewish history. Behind each Christian is a universe of experience, and behind each Jew a parallel universe, each with its own peculiar and separate quality. Christians and Jews may approach each other, but in the long perspective of history, it will be only as two parallel lines that point towards infinity. It behooves both Christian and Jew to follow leaders of enlightenment. The sincere and influential church followings must not be composed of well-meaning but ignorant persons who succumb to the emotional and theatrical appeal of evangelism. Discriminating, well-educated and discerning persons, abreast of the best social, cultural and communal life of the times, must be in the leadership of the churches. If I were a Christian, I would search out men like Harry Emerson Fosdick, John Haynes Holmes and others; I would endeavor to hold up their hands; I would point to them as representative Christians, and not permit my religion to be misrepresented by short-sighted and narrow-gauged ecclesiastics.

V.

If I were a Christian, I would seek to develop a more effective system of personal observance by the individual believer. I would turn to Judaism for inspiration and example in the matter of home ceremonies. I would make the symbols of my faith precious in the sight of each member of my group, without, however, stressing those emblems which are associated with tragedy and bloodshed. Unfortunately too much of Christian symbolism is associated with the Crucifixion story and with the sufferings of one hero, Jesus. Moreover, in the Western world, the more popular certain Christian holidays have become, the less the content of their Christianity. They have become community celebrations with secularism triumphant. It may be necessary for Christianity to develop a new set of home observances, divorced from gloom and agony. Religious life, as in Judaism, should spell light, cheer and joy for adults as well as for children. The Jewish mother lights the Sabbath candles; the Jewish father recites the blessings over food and drink, not as an esoteric or mystical rite, but with common-sense gratitude for the gifts of the Supreme Being. Christianity today, particularly in its liberal parties, must devise a ceremonial cult whereby it can re-introduce the spirit of joyful piety in the home, the church and the community of Christian believers.

VI.

If I were a Christian, I would seek to do justice not only to the faith but to the people of Israel as well. I would not permit my religion to implant within me any promptings towards racial prejudice and discrimination. I would do all in my power to dispel the oft-repeated falsehoods regarding the Crucifixion story and the role of the Jews in the rise of Christianity. I would remember that those persons not trained in Christianity are usually without Anti-Semitism; whereas those who are pious Christians are oftentimes obsessed with misunderstandings regarding Jews and Judaism. At Easter-time I would not encourage the notion that Jews are Christ-killers; I would ask Christian preachers in the pulpit to abstain from any utterance promoting even indirectly this belief. I would do nothing to infect little children in the Sunday schools with the virus of ill-will. I would repudiate as unworthy of credence the picture of the Wandering Jew; the Jew as usurer and money-lender; the Jew as anarchist, dangerous radical and destroyer. I would banish the teaching of Shakespeare's "Merchant of Venice" from the public schools lest it give a false impression of Jewish qualities. I would not tolerate the semi-commercial undertakings which cloak themselves as religious and sow the wind of animosity which eventuates in the whirlwind of prejudice; among these spurious and dangerous enterprises can be numbered the Ku Klux Klan, the cinema, "The King of Kings," the Oberammergau Passion Play, the itinerant Freiburg Passion Play and other theatrical exhibitions which help envenom the popular mind against Jews and Judaism. I would not countenance for a moment the portrayal of the Jew as conspirator against the security of the nations; I would throw into the discard such forgeries as "The Protocols" and other anti-Jewish documents. I would not make the Jew a scapegoat either individually or collectively for the sins of any particular nations or humanity. I would not insult my Jewish fellow-citizens by referring to them as aliens and foreigners; books such as Hoffman Nickerson's "The American Rich" with its pernicious chapter on "The Jewish Problem" would be rejected as false. I would not exaggerate the alleged unpleasantness of Jewish "manners" but would understand that Jewish leaders within the Jewish circle are seeking to guide their people to greater refinement and breeding. I would not be blind to the excellencies of Jewish character because of superficial shortcomings of social behavior. I would combat the conditions which Haywood Broun and George Britt have portrayed in "Christians

Only" and seek to make available for America the best efforts of Jewish mentality and economic skill.

I would appreciate that the chief causes of friction between Christians and Jews lie in the inevitable competition between racial-religious groups of differing viewpoints regardless of the issues involved. Unwise literature cultivates misunderstandings of the Jewish viewpoint. Rivalry in economic, intellectual and social domains, due to envy of Jewish achievement, capacity and initiative; a desire of each group to protect its social integrity by unconscious and conscious ban against inter-marriage, resulting in exclusion from fraternities, social organizations and even universities; unavoidable clashes between majority and minority groups—these lie at the root of Christian-Jewish difficulties.

If I were a Christian, I would appreciate that though these differences may not be entirely overcome, their harshness can be minimized. I would not seek to utilize the power of the majority to make uncomfortable the minority parties, including the Jews. The Christian world must realize the right and duty of the Jew to be himself, to advocate marriage within his own group, and allegiance to his ancestral faith. We must build up an appreciation for distinctiveness of viewpoint, and overcome the customary "dislike for the unlike." We must promote an appreciation of the rights of the minority, either as a party or a social and religious unit. Christians must not take secret joy when disasters overtake Jewish enterprises; they must never by silence or half-hearted objections hearten the pogrom-makers in any land. Christians ought to appreciate the inwardness of the Zionist movement; they should lament with Jews over the obstacles in the pathway of Palestine's reconstruction; the Christian church should be the first to understand and cooperate with Jewish efforts to rebuild the Holy Land as a center of civilization and religious influence.

If I were a Christian, I would seek to be appreciative of my brother as an individual. I would recognize that tolerance implies condescension, and that mere difference does not mean inferiority. I would reject all conversionist or missionary endeavors among Jews, and affirm that Christianity is not a superior religion because it has more millions of adherents than Judaism, and more political power. I would make myself aware that only mutuality, a sense of peerage and equality can minimize prejudice. Each person should demand that the group with which he is affiliated refrain from any word or act which will incite racial or religious ill-will, and play upon ancient fears and suspicions. Each group should avail itself of every opportunity to lessen the intensity of racial friction, and endeavor to make men and women cognizant of the fact that they can be true to themselves and their historic family heritage without hating in their hearts the adherents of other faiths and groups. We should banish the idea that to attain brotherhood we must advocate the levelling of all distinctions, and the promotion of racial-religious and social mergers. Within the larger fellowship, each group should seek for excellence, knowing that through a common excellence the best personalities in each group meet in the higher levels of comradeship and cooperation. If I were a Christian, I would practice good-will towards my Jewish fellow-citizens without resorting to the artificial propaganda of organized "good-will movements." Conferences between Jews and Christians, following the pattern of the work conducted by Mr. Everett Clinchy and his confreres, bring about better understanding between Catholics, Protestants and Jews through the medium of study and discussion. But the awarding of medals or prizes by Jews to Christians for ordinary acts of courtesy and friendship is a demeanment of Jewish self-respect; it causes mutual embarrassment and makes us self-conscious in the performance of our merely human and brotherly duty. Jews should not be grateful for small favors; it smacks too much of servility and medieval salaaming. They should show self-respect, and the world's respect is certain to follow.

If I were a Christian, I would not ask the Jews to surrender their identity or to adjust themselves to the national scenes in which they find themselves at the cost of assimilation and absorption. I would trust Jews to adapt themselves to their particular environment in accordance with their inherent predilections, knowing that each country will gain bountifully by their contributions. I would not seek to lure Jews from their moorings to their own and their people's hurt. I would not challenge the right of the Jewish people to survive in accordance with their national genius. I would give the Jewish group room to expand and develop, and to express freely their creative impulses and talents. In Eastern Europe, I would break the yoke which the oppressors have thrust upon Israel; in Palestine I would hold up the hands of the pioneers and listen to the Jewish case with sympathy and appreciation whenever it is necessary to state it at the bar of world opinion. In short, if I were a Christian, I would wish the people of Israel to be as untrammelled in the cultivation of their religious and national life as I, a member of the majority, would wish myself to be.

VII.

Finally, if I were a Christian, I would examine closely the social order which has emerged from the domination of Christianity in the Western world and ask myself whether it has been built in the image of the religion I professed. I would not blind myself to economic exploitation, ignorance, superstition, inequality and persecution which are prevalent, oftentimes in the name of the Christian faith itself. I would strive to make the ethical doctrines of my religion a shattering revolutionary force. I would aim to discover wherein Christianity has failed, through what deficiencies it has brought itself into disrepute in many quarters, and in what manner it can capture for itself the allegiance of thinking men and women. I would not be afraid of change or upheaval, but would make my religion my answer to the needs of the time, preach hope to the individual and justice for the society of mankind. I would banish sectarian strife; I would exorcise the demons of bigotry, illiberalism, and chauvinism. I would never be the apologist for economic wrong-doers or the makers of war. I would take seriously the gospel of non-resistance and though the sword of punishment fall upon my head, I would not raise my hand against my brother. I would take to heart the lesson of soul-force, of passive, non-violent resistance which men like Mahatma Gandhi are preaching to an armed Christian world. I would tolerate no divisiveness between the utterances of my lips and the deeds of my hand, but aim to give Christianity at its best the trial it has never received among its own adherents. I would ponder the message of men like Professor William Orton writing on "The Challenge

to Israel," who point to the collapse of Western Nordic civilization and the power resident in Israel's theism, humanism and social stamina to redeem it. I would turn to the writings of Israel Zangwill, Ludwig Lewisohn and Maurice Samuel, for their prophetic analysis of Christendom's ways of life, and their program of revival and reconstruction.

VIII.

But being a Jew by birth and conviction, I can only look upon the panorama of Christian history in the past and of Christian action in the present. I must endeavor, as a Jew, to protect my people from the encroachments of the majority creed, and to safeguard it from zealots and those who take its name in vain. Being a Jew I can offer good-will and friendliness towards my comrade's belief, and bid him realize that each person's faith is true, provided it leads him to truth, to service, to justice and to peace. I need no Christianity to teach me the meaning of brotherhood; it is the very warp and woof of my ancestral Judaism. In this spirit I ask the Jew to be a supremely fine Jew by the light of his own instruction, and the Christian to be a supremely fine Christian through the influence of his own inheritance. In the new society the Jew will not rule the Christian and the Christian will not rule the Jew, but understanding, amity and friendship shall rule them both.

(Rabbi) Louis I. Newman.

The Study Table

New Books of Poetry

Our hearts must catch up with our heads.

We know so much more than we believe; we have thought out so much more than we are ready to carry out; our sympathy lags so far behind our understanding; we are doing so much to train intellect and to stifle emotion; that we need poetry, which is feeling out loud as distinguished from prose which is thinking out loud, far more urgently than most of us realize.

Perhaps the most important of the new books of poetry* is "Quotable Poems, Vol. 2," in which Thomas Curtis Clark, of the *Christian Century* and editor of "Poems of Justice," "Master of Men: Poems about Jesus" and other valuable anthologies, gathers 560 poems by more than 350 modern poets. Eight poems originally published in Unity are included and Zona Gale, Tagore, Anna Louise Strong and the poetry editors of Unity also represent this periodical. The index of subjects ranges from adventure to youth, brotherhood to war. The poems have been selected for their quotability, modernity, spiritual qualities and merit regardless of authorship. Here is a book apt to prove invaluable to all who have occasion, or should take it, to quote poetry—a group which includes every prose-writer, preacher, teacher and lecturer.

Religious poetry has experienced a rebirth. Averse to justifying any longer the I. W. W. satire, "We'll eat pie in the sky bye-and-bye," it is helping to build the City of God on earth to replace our slums of body and soul. Active among these building new spires of song to the glory of God and immediate redemption of humanity is Raymond Kresensky, frequent contributor to Unity. Realizing,

The little children cry in the street
And old men hobble on broken feet,

he calls to us in "Emmaus, A Book of Poems," to open our doors and our hearts,

For God's out there with His only Son
And He is, perhaps, the Hungriest One.

Unfortunately, most of his more definitely rebellious, pacifist and socially valuable poems are not included. But here is religious poetry of ringing sincerity and glowing sympathy, albeit not impeccable craftsmanship.

Religious poetry that is intellectually valid, poetry worthy of the

Inherent self to whom I pray—
The thou in me, the I in thee,

is also found in Charlotte Blake Loring's "If Love Prove Exacting" as well as poetry presenting women's problems with integrity of utterance, clarity of insight, felicity of phrasing. Seldom does a first book of such distinction appear—or one so highly acclaimed. Characteristic of the work of this contributor to Unity is this quatrain:

Two women talked and smiled
Without complaint or whine;
One said, "Death took my child."
The other, "Life took mine."

Another outstanding first volume is Amy Croker Leighton's "Candles in the Night," brilliant with unusual imagery, intense concentration of thought and rare spiritual fire. Wise enough to see beyond disillusionment, she has the gift to

. . . build for all of spiritual despair
A tuning fork to sound the note of day.

Tenderly quiet poems restful and refreshing as the title suggests, the musical lyrics in "Rain on the Roof" reveal to us a poet who has achieved emotional poise and spiritual fortitude. Anna Balmer Myers, who has contributed poetry to Unity and written novels deftly delineating the Pennsylvania Dutch, shares with us much "spirit wealth" and reminds us of the power of dreams, "torches lighting the way" as "the race struggles upward and Godward."

The power of the dreamers, the poets, in recreating the world is also stressed in the vibrant man-poems of Eliot Kays Stone, who declares:

But I am a doer of deeds,
I am a righter of wrongs,
I am a maker of creeds
For I am a singer of songs.

Poem after poem sung by "He Who Rides the Sky" tempts quotation—so vital is their spirit, so affirmatively modern their viewpoint (a modernity not invariably reflected in the technique). The newer religious feeling is expressed in St. Peter's refusing a monk entrance to heaven with, "Thy prayers were for thyself, thy poor, mean soul." The barbarity of belief in hell, however, is repeatedly stressed.

That song must serve a greater end, whether through hymns of worship of the ideal, chants of sowing new faith and courage or battle-cries against pres-

*"Quotable Poems, Vol. 2," edited by Thomas Curtis Clark, Willet, Clark & Co., $2.50; "Emmaus, A Book of Poems," by Raymond Kresensky, The Torch Press; "If Love Prove Exacting," by Charlotte Blake Loring, "Studies" Publications, $2.00; "Rain on the Roof," by Anna Balmer Myers, Poetry Publishers, reg. ed. $1.50; "He Who Rides the Sky," by Eliot Kays Stone, Poetry Publishers, $2.00; "Swift Water," by Clifford Allen, Poetry Publishers, $1.50; "Horizon Frames," by Tom Sweeney, Poetry Publishers, reg. ed., $2.00; "Candles in the Night," by Amy Crocker Leighton, May and Company, $1.50.

ent wrong, is realized by Clifford Allen, whose simple, straightforward songs in "Swift Water" are songs that serve. This UNITY contributor asks:

Was Christ announced in governmental offices,
Or did He choose to let the songs
That told His Birth be sung to shepherds first—
The plainsmen sad with many wrongs?

Realizing that our modern inventions are double-edged swords with which mankind is now all too commonly hurting itself instead of fighting the common enemy of physical and psychic poverty, Tom Sweeney pleads that the aeroplane which "has welded nations into neighbors" be no longer used for "stupid fratricide." The chief contribution of his "Horizon Frames" is that its author realizes so vividly the unity of life and with the warmth of his sympathy and the strength of his talent wakens his readers to this realization. Tom Sweeney writes interestingly and with insight into both the seen and the physically unseen.

Thus, each in his own way, the poets, who are the pioneers of consciousness, are the often-unthanked but ever-undaunted allies of all social workers, lifting our minds and hearts from selfish materialism to social consciousness and on to cosmic consciousness.

RALPH CHEYNEY.

A New England Gentlewoman

This book* comes as a projection of a dignified past into the turbulence of our mongrel present. Technically, it is the story of Miss Yale's life as related to that notable institution "The Clarke School for the Deaf," located at Northampton in Massachusetts.

But this book is far more than an autobiography of Miss Yale and far more than a history of that significant school of which she is still the central figure. It is New England's past once more alive, vibrant, distinguished.

G. Stanley Hall once said, "New England has produced a cult for which the history of the world has no parallel. It is a cult of gentlewomen." One can hardly doubt that Dr. Hall, a warm friend of the School (as so great an educator would of necessity be) must have looked upon Miss Yale as the exemplifier of that cult.

The jacket of the book carries a few words taken from President Neilson's introduction and a brief commendation closing with the word "poignancy," a much used and much abused word, but in this connection singularly fitting. No other word could describe with precision the emotion aroused by Miss Yale's chiseled revelation of the best New England has to offer—a life of exquisite dignity and simplicity devoted to the service of one's fellows.

From the opening chapter of the book, with its vivid description of the great-grandfather of the author moving his family by ox-cart from Connecticut to Vermont, through the recounting of those pioneer days and the determining life of succeeding generations, as well as in the detailed account of the evolvement of the Clarke School for the Deaf, there appears to be a consistent, undeviating intention to merely portray the growth of a unique educational movement that had its roots in the ideals of early New England life. The author's own career is most restrainedly outlined being quite subordinated to appreciation of other workers in the cause of education for the deaf.

In spite of this—or possibly because of it—there emerges from out the portrayal of these "Years of Building" a singularly definite and compelling picture—that of a beautiful woman possessing rare force and high purpose. To those who are sensitive to personalities this picture, cameo-like in its clear perfectness, is the very heart and soul of the book. As a treatise on the education of the deaf—as the history of a specific experiment in training those without hearing to compete with their fellows—the book promises to be of incalculable value.

Yet however great that value, in the final estimate there must always outrank it the infinitely greater value that comes from realizing the power of a single human will inspiring and directing other human wills in the work of freeing handicapped youth from an obstructing limitation.

FLORA WHITE.

*"Years of Building," by Caroline Yale. Published by Lincoln Macveagh, The Dial Press, 152 West 13th St., New York.

Correspondence

The Little Grandmother of the Revolution

Editor of UNITY:

Catherine Breshkovsky, "The Little Grandmother of the Russian Revolution," is as courageous as ever. She suffers from Europe's cold weather—in a recent leetter she apologizes for poor penmanship on the ground that her hands are "almost frozen"—but she says:

"Do not be afraid of the great revolution through which the world is passing. It is a formidable beacon for all humanity, and will be turned into a reasonable evolution, a corrective that will make life more supportable for all classes and nationalities. We see symptoms already, like the apparition on the political platform of personalities like the marvelous Gandhi, whose voice is heard by the whole world. The door is open for all voices; minds are free in all corners of the world; and banditism itself will be turned into constructiveness. It is the widest Rubicon that humanity has to cross, to reach a better and more righteous settlement. I am glad to feel the beginning of the search for a better direction—a general asking for a more honest life.

"I shall die in the conviction that a new era is beginning among the inhabitants of our planet. And, as I know and have known noble human personalities, I am sure that all humanity will some day attain the qualities of those exceptional ones."

Madame Breshkovsky is nearing her 88th birthday. I hope her American friends will send her many birthday greetings, and enclose, when possible, a gift, large or small, for her schools. Leaving Russia because she was out of sympathy with the Bolsheviki, she settled in Prague, and founded several boarding schools for poor children in Russian Carpathia, now a province of the Czechoslovak republic. In this district the people are of Russian descent, very poor and ignorant, but highly gifted by nature, she says, and eager for education. She has supported these schools for ten years, almost wholly with American money. They are doing excellent work; but she is always hard pressed to maintain them.

Her address is Madame Catherine Breshkovsky, Care of Madame Archangelsky, Drubezarna, P. Horny Pocernice, U Prahy, Prague, Czechoslovakia. Or I will gladly forward any contributions.

ALICE STONE BLACKWELL.

3 Monadnock St., Boston, Mass.

Western Union Telegram
Great Need

Miss Olive Van Horn, Coal Areas Relief Federal Council of Churches, 105 East 22nd St.:

Tour of inspection coal fields West Virginia and Kentucky reveals alarming need; at least twenty-five thousand children food and warm clothing. Thousands unable attend school. Saw children barefoot in snow. Some evicted families living in tents. Sickness will take toll unless clothes

for all ages supplied at once, especially children's clothing and shoes, also warm blankets, quilts. Hot lunches served by Quakers. Many schools already show results improved health. Thousands pre-school children and babies without milk. More money needed at once as winter weather grips mountain regions. Please send out wide appeal. Urgent.

James Myers, Industrial Secretary Federal Council of Churches.

Note: Clothing should be shipped (prepaid from the East to American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pennsylvania, and from the West to American Friends Service Committee, Morgantown, West Virginia.

Checks should be made out and mailed to Olive Van Horn, Treasurer, Coal Areas Relief, 105 East 22nd Street, New York City. All funds will be forwarded to the American Friends Service Committee (Quakers) for relief in the field.

Conditions in Germany

(Extract from a private letter to the editor)

"The winter, so terribly apprehended by everybody, has come. I dare say you are not dancing on roses in America either, but I am not certain whether you can imagine the atmosphere of utter depression that reigns in Germany. People look careworn and shabby; they go with necks bent down to their daily drudgery that scarcely gives them enough to live on, and yet they must be glad to be allowed to work, for how many are sitting in their dreary homes not knowing how to while away the time. You see young people who look astonished when someone laughs. They have forgotten how to do so. Only the children who don't understand the situation are careless and happy, and I know very well how lucky I am that I have some of them in my house every day. . . . The careless hours I spend with them give me hope and energy and serenity for the rest of the day. I am wondering myself how long this will last, but for the time being I can still smile and don't allow myself to be carried down too low.

"Nevertheless, the New Year will come and hope and confidence with it. I think as it can't get worse it must certainly get better, for I will not give up to despair.

M. H. Magdeburg.

Remit Debts

Editor of Unity:

The aggregate earnings of all the people on earth have been reduced by about one-half since 1929.

The aggregate debts of all the people on earth, public and private, are about the same or greater than they were in 1929.

It is obvious that the present gross income cannot carry the present gross volume of debt.

What can be done to meet this situation?

Either increase the gross income of all the people and of all cities, states and nations, or reduce their debts.

Every seven years in biblical times, all debts were remitted by the Hebrews. This was the law of the land. Every fifty years property went back to the families of first owners. Those were primitive times and wealth consisted mainly of land, houses and flocks. These primitive people met their economic problems in their own way.

Lycurgus redistributed the wealth of Sparta 900 years before Christ. Solon redistributed the wealth of Athens 500 years before Christ. The Licinian laws were passed in Rome 367 years B. C., for the same purpose. The Gracchii tried to retake the common lands for the people in Rome in the second century before Christ and Jesus was crucified because he agitated for economic reform and inveighed against the greed of the tax collectors in his province who bought the privilege of taxing the people from the Roman Government.

The slaves over-ran Rome for 100 years prior to the downfall of the Republic. The French peasantry overthrew the ruling classes in France and wiped out all debts in 1789 and the Russian Moujiks overthrew royalty in Russia and repudiated all debts.

The world is over-burdened with debt. If income cannot be increased why not reduce the debts? Suppose all debts, public and private, were reduced 25 or 50 percent. This would relieve part of the burden and permit a return of business initiative and enterprise.

On the whole, few persons would be injured and the entire human race would benefit.

Why not try this remedy?

New York City Henry H. Klein

A Commemorative Tablet in Geneva

Editor of Unity:

I never pass that large white marble tablet conspicuously placed soon after the war, on one of Geneva's broad and most beautiful Quais, near the Secretariat, which Quai bears in honor the name, without wondering what must be the thought of those who read the inscription: *"Woodrow Wilson, President des Etats-Unis, Fondateur de La Société des Nations, 1919."*

Whatever may be the future of the League of Nations, the fact remains, its founder was an American president. That President Wilson made mistakes, even his friends will admit. I love to recall the scenes in Paris, as I saw them in those dark, dark days when hope had almost gone from ever making reconstruction of the ruined world. In his presence there was something like the fear of the Lord which came into the hearts of those cynical politicians of Europe. In him who had come from the Western world was seen a new power which might yet prove to be a saviour. Out of the travail of an American Congress was born this for which he gave his life. That marble slab inscribes his monument in Geneva. If the League of Nations shall be destroyed through human greed and the race again plunged into bloody butcheries, men will still be walking these borders of the lake and will recall him through generations as an American statesman who had foreseen the threatened fall of civilization and had sought to save it.

Julian S. Wadsworth.

Geneva, Switzerland.

Henry George

Editor of Unity:

You print so many fine things in Unity that I am glad to be a regular reader. Once in a while, I would ask leave to dissent. Now, crediting Edmund B. Chaffee with that fine sense of justice and human sympathy which I believe he possesses, I think he reveals lack of reflection upon economic fundamentals—by which I refer to the factors involved in the production and distribution of wealth—in his recent argument for "Economic Equality," by which he appears to connote *equality of income.* I believe the causes of the evils which now afflict the world—of poverty, business depression, and (not too remotely) of war,—are to be found in those economic dislocations sanctioned by governments, which violate natural law, and because of which human beings are deprived of opportunity freely to produce and exchange wealth. What I believe is needed for the establishment of a just social state is *economic freedom* and not any impossible equality of individual rewards.

I cannot, of course, expect you to give me space to elaborate upon this view, but it is all set forth with particularity and with what, to me, seems convincing and unanswerable logic in the writings of Henry George.

Charles O'Connor Hennessy,

New York City.

The Field

(*Continued from page* 282)

Trust Law, consequently they represent *illegal* profits and through inheritance taxes the government may recover for the people wealth which rightfully belongs *to the people.*

* * *

"The electric power trust is extorting huge profits everywhere from our people. I recommend legislation calculated to promote public ownership, of electric power, and other businesses which in their nature involve monopoly.

"At Muscle Shoals we have a huge plant publicly owned which cost about 47 million dollars. It is capable of producing as much power as was used during the year 1927, by Arkansas, Louisiana, Mississippi, Tennessee and Kentucky combined.

"The Nitrate plants near the dam cost 86 million dollars. Immediate relief will come to a great section of our country if Muscle Shoals power and fertilizers are given to the people at the cost of production.

* * *

"I recommend liberal appropriations for public work of all kinds, to absorb

some of our surplus labor. I recommend a 35-hour week for federal employees, and legislation to curb the use of injunctions in labor disputes.

* * *

"More important even than legislation to relieve the *present* industrial depression, is legislation to prevent *future* periods of distress like this. Therefore legislation to turn monopoly profits into the hands of the masses, in order to increase the effective purchasing power of the people, is a matter of major importance.

"Our people have been cruelly robbed of their savings through bank failures. I recommend the development of our postal savings banks so that they may perform all functions of a banking business including the carrying of checking accounts.

* * *

"As to international affairs one of the most important things to relieve present industrial depression would be to reduce duties on imports. I would not recommend an immediate radical reduction, but do recommend a gradual reduction. Through reciprocal action from foreign countries we can to our advantage gradually reduce our tariff far below where it stands now.

"I recommend the early ratification of the World Court protocols. We have given in the Pact of Paris our solemn promise to settle all international difficulties by peaceful means only. We need, besides arbitration treaties the Court of International Justice.

* * *

"Agreements for the reduction of armaments at Geneva will be promoted by our membership in the World Court.

"I feel sure that you will ratify the moratorium, in accordance with your pledges, but I recognize that I made a mistake in not calling a special session of congress to take up this matter.

"The League of Nations has suggested an economic boycott on any state that breaks the Kellogg Pact. I am opposed to this. We are pledged to the settlement of all international difficulties by peaceable means only. An economic boycott is a form of war. China seems, for the time being, to be incapable of self-government, either at home or in Manchuria.

"We have shamefully neglected our solemn pledge to give the Filipinos self-government. Lincoln was right when he said no nation is good enough to govern another without that other's consent. We should make good our long neglected promises to the Filipinos.

"By the Platt amendment we pledged ourselves to see that Cuba has 'a Republican form of government.' The dictatorship which has existed in that country for some time should receive our attention."

—*Chester C. Platt.*

A Coming World Event

An event of great interest, offering a vast channel of service, is the proposed Parliament of Religions to be held at the Chicago World Fair in 1933.

The purpose of this Parliament fostered by the Threefold Movement is a World-Wide Fellowship of Faiths. It is proposed to repeat the plan and renew the spirit of the Parliament of Religions of Chicago's first World Fair in 1893 on a larger, broader and more far-reaching platform. A greater and more dynamic and constructive Parliament is sought for 1933. The keynote of the 1893 Parliament was *toleration.* The inspirers of the 1933 Parliament take it for granted that the world has progressed in understanding during the intervening years and intend to make the keynote of the coming Parliament *appreciation.*

Sounding the keynote of *appreciation,* the Fellowship of Faiths intends to arouse a new spiritual world consciousness and inspire the vision of the one life and truth amid the many diversified forms and creeds. A concerted effort will be made to bring about a united, cooperative action on the part of all faiths and religions for the immediate betterment of humanity

Too long has humanity been promised a heaven of happiness after death. Humanity now craves and seeks a paradise on earth. We have reached the realization that heaven is a state of mind and of our own creation and that we have within ourselves the possibilities of building that heaven on earth. But that earthly paradise can only be built through understanding, by *appreciation* and with cooperation of all mankind. This shall be the work of the Parliament of 1933.

World leaders of every established faith will be invited to this conclave of religions to add their wisdom and strength to this memorable occasion and assure the support of peoples of all kinds of religious beliefs.

The coming world conclave of religions will center its attention on the pressing problems of unemployment, war and crime and seek to have each religion justify itself on what it has done and is doing to help humanity live a happy life here and now rather than in some future and undetermined place and state. Advancement of human welfare, physical, emotional, mental and spiritual is the true test of any religion and measure stick of its usefulness.

Those desiring more detailed information and wishing to offer their services are referred to Mr. Charles F. Weller, General Executive of the Threefold Movement, City Hall Square Building, 139 N. Clark Street, Chicago, Illinois; or to the "Committee on Progress Through Religions," Chicago World Fair, Chicago, Illinois.

E. P. Carbo

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